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III. ON THE ASSYRO-PSEUDO-SESOSTRIS.

BY HYDE CLARKE, ESQ., OF SMYRNA,
President of the Academy of Anatolia, etc., etc.

Presented to the Society Oct. 12, 1865.

The rock-cut monuments of Asia Minor were matters of remark to the father of history, Herodotus. In his second book he assigns them to Sesostris, king of Egypt:

"The pillars which Sesostris erected in the conquered countries, have for the most part disappeared, but in the part of Syria called Palestine, I myself saw them still standing, with the writing above-mentioned, and the emblem distinctly visible. In Ionia also, there are two representations of this prince engraved upon rocks, one on the road from Ephesus to Phocæa, the other between Sardis and Smyrna. In each case the figure is that of a man, four cubits and a span high, with a spear in his right hand and a bow in his left, the rest of his costume being likewise half Egyptian, half Ethiopian. There is an inscription across the breast from shoulder to shoulder, in the sacred character of Egypt, which says, 'With my own shoulders I conquered this land.' The conqueror does not tell who he is, or whence he comes, though elsewhere Sesostris records these facts. Hence it has been imagined by some of those who have seen these forms, that they are figures of Memnon; but such as think so err very widely from the truth."—Herodotus, Book ii., chapter 106, Rawlinson's translation.

He depicts very closely a monument on the road from Sardis to Smyrna, which has been identified with a monument near Nymphæum, Herodotus, however, placing the lance and bow in reverse hands.

This monument, on the evidence of the Egyptians, he attributes to Sesostris, and relates that it is a monument of his victories. Diodorus Siculus give a relation to the like effect.

Thus the monument near Nymphæum or Ninfi, sixteen miles from Smyrna, has been regarded as Egyptian, and called the Sesostris. It is, however, very doubtful whether Herodotus had seen this monument. His language implies that he had seen a monument in Syria, and he only relates the fact that there are two monuments in Ionia. Thus his evidence is not that of an eye-witness, and he becomes the instrument for connecting with this monument an Egyptian fable. This does not diminish the antiquity of the monument, nor does it remain in dispute that this is the one which was recorded by Herodotus.

Kiepert, the traveller and geographer, seems to have been the first to challenge the character of the monument, and both he and Carl Ritter designated it the Pseudo-Sesostris, and classed it with the Assyrian remains of Asia Minor. Lepsius, however, overbore the challengers, and maintained that it was Egyptian, but of Rhamses.

On examining the monument, in which I was accompanied by the Prussian expedition under Professor Strack of Berlin, I was convinced that it was not Egyptian of the types alleged, but was of Assyrian character, in which my companions concurred.

From that time I have been in correspondence with competent authorities for the solution of the question, but so few persons have visited

Nymphæum, and the drawings are so defective, that it is difficult to arrive at a decisive determination. Latterly I have been making efforts to get the Sesostris photographed, which I at length succeeded in getting Mr. Svoboda to effect. Mr. Alexander Svoboda was the first to photograph the caves of Elephanta in Bombay, the monument of Ctesiphon in Mesopotamia, and the monuments of Ephesus. He had great difficulties to overcome, but, as the Society will see, he has succeeded, and produced a photograph which reproduces the lineaments of this remarkable record.*

Its present condition can here be seen as distinctly as the friable nature of the rock has allowed the contours to be preserved.

From this it will be observed that it is wanting in the characteristics of Egyptian monuments, nor is there any reason to believe that it accomplishes the purposes assigned by Herodotus. It is not on the high road from Sardis to Smyrna, but off the high road, in an obscure valley, where the supposed objects of Sesostris in recording his conquest of the country would not have been effected. It is only a local record, or object of local worship, like the neighboring Niobe or Cybele on the road to Magnesia and Sipylum.

It most distinctly resembles the sculptures of Pterium and others of that type, and is perhaps to be classed with them, not as distinctly Assyrian, but as of an allied class, Assyrian in its general features, but not distinctly belonging to the main group of Assyrian.

In eliminating the Egyptians from the historical field, we are not in a position to decide as to the people or the epoch to which the Pseudo-Sesostris belongs. Indeed, the progress of historical investigations, while dissipating error, presents new reasons for doubt.

From the late investigations of myself and others, we now find the following among other elements of the prehistorical and historical epochs of Asia Minor: the Kaukaso-Tibetans, the Iberians, the Indo-Europeans (the Armenians, Koords, Persians, and Hellenes), and the Semitic races.

Considering that in the time of Herodotus only three of these monuments were known in western Asia Minor—namely, the two Pseudo-Sesostrises and the Niobe of Homer—we must conclude that, as they were not objects obnoxious to the people and had been preserved, they must in previous times have been rare, and that consequently they belonged to some local kingdom under a Semitic prince.

With regard to the other Pseudo-Sesostris in Ionia, recorded by Herodotus as on the road from Ephesus to Phocæa, I am of the opinion that it must have existed on the precipitous cliffs and rocks under Kechi Kalessi, or Goat and Castle, above the plain of the Cayster, between the Ephesus and Kosboonar stations of the Ottoman Smyrna and Aidin railway. These localities have from the plain the appearance of having possessed rock-cut pictures, and are well deserving of examination.

* The copy of Mr. Svoboda's very interesting and valuable photograph, sent by Mr. Clarke, appears to us to bear out fully the latter gentleman's estimate of the monument, as lacking the character of Egyptian art. The representation of it given in Rawlinson's *Herodotus* (vol. ii., p. 174) is by no means accurate, either in details or in the general impression made.—*COMM. OF PUBL.*

For the monument near Nymphaeum I propose the name of Assyro-Pseudo-Sesostris, so as to preserve the legend of Herodotus, and at the same time to distinguish its class.

It is worthy of remark that the nearest Assyrian monuments accessible to the West are in the immediate neighborhood of Smyrna, and that they must possess an antiquity of some three thousand years at least.

Smyrna, June 17th, 1865.

IV. REPLY TO THE STRICTURES OF PROF. WEBER UPON AN
ESSAY RESPECTING THE ASTERISMAL SYSTEM OF THE
HINDUS, ARABS, AND CHINESE.

BY PROF. W. D. WHITNEY.

Presented to the Society Oct. 11, 1865.

Prof. Weber of Berlin, in the ninth volume of his *Indische Studien* (pp. 424-59), has replied to my review and criticism, published in the first part of the eighth volume of the Society's Journal (above, pp. 1-92), of his opinions touching the character and origin of the Hindu, Chinese, and Arab systems of lunar asterisms. Although his paper has an interest and bearing chiefly personal, hardly changing at all the scientific aspect of the questions discussed, I am not willing to let it pass altogether without rejoinder, since it charges upon me a misrepresentation of his views and arguments in certain respects; and especially since, in at least one important respect, I am obliged to confess the charge well founded, and have to excuse and apologize for my error.

In my former paper, namely, I ascribed to Prof. Weber the confident belief that the Chinese and Arab systems were, both of them, immediately derived from the Hindu. Herein, as must be frankly acknowledged, I misstated the position held by him as to the Chinese system, treating as a positive dogma what he presented only as a questionable, though probable, theory. This was an oversight on my part which I much regret, and which justly exposes me to censure. But I may, I think, be allowed to plead, in mitigation of my offense, that I have not, after all, done Prof. Weber's argument any real injustice—nay, that I have even done it better justice than it receives at his own hands. His most important thesis, with the establishment of which his second essay is chiefly occupied, is this: that “the *sieu*, in respect of order, number, identity of limiting stars, and inequality of distance, correspond to one of the most modern phases of the Hindu *nakshatras*, prior to which these latter have their own peculiar history of development.” (Essays on the Nakshatras, i. 285.) Now if this thesis is proved, as Prof. Weber claims, I see not how he or any one else can for a moment hesitate to believe that the *sieu* are a derivation from the *nakshatras*. If